THE

AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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AMERICAN SOCIALIST.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST *is;* but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is *not*, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

The hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, *and we will contribute the other dollar in every case and send a full volume.* That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

PUBLISHERS' CAVEAT.

THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly hair-brained or fraudulent and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

A similar disclaimer of responsibility for *advertisements* is also hereby notified to all readers. We shall nt only such as seem to us honest; and all we mean by that act is th will be safe to *read* them; but when you come to *business* with the advertisers, you must act on your own responsibility.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

CONTENTS.

Socialistic Notes—*W. A. H.*.....361
From Mill to Prairie—No. 2—*Sara Brashan*.....361
Community Contracts—No. 4—*J. W. T.*.....362
The Worker's Plan—*The Worker*.....363
How and Where to Build a House.....363
How Would Christ be Received?.....363
EDITORIAL PARAGRAPHS.—*W. A. H.*.....364
Black and Blue Journalism.....364
The Competive Struggle—*W. A. H.*.....364
Bible Notes—No. 4—*Judith*.....364
Community Items—*H. M. W.*.....365
"The Great Southwest"—*J. H. Cook*.....365
Another "Warning" Example—*J. H. J.*.....365
Woman's Topics—*W. A. H.*.....365
Progress of the American Post-Office.....366
One Thing and Another—*A. B.*.....366

SOCIALISTIC NOTES.

Persons desirous to interest themselves in a hygienic branch in a colony already forming can obtain further information by addressing with stamp L. A. Vibbert, M. D., Boston, Mass.

The Chicago *Socialist* has "departed," and the political Socialists have now no recognized organ, though there are still a score or more of journals in the country that are disseminating their principles.

From the Plumber and Sanitary Engineer: "In the Oneida Community under natural conditions 95 out of 100 children live and thrive, while in most of our large cities 90 in 100 die before reaching their fifth year. Is this difference 'providential,' or is it to be laid to man's ignorance and neglect?"

The London *Labor News* reports that the improvement in the iron and coal trades continues; that emigration on a large scale is being discusssed by miners, and numbers have already left Durham for the United States; and that in many of the smaller trades there is an improvement in demand and in wages.

Mr. Holyoake says Coöperators cannot be made out of fools; therefore every true Coöperative Store sets apart a certain percentage of profit as an educational fund. Co-operation itself he defines as "the organization of forces—the *unité*, as the French would say—the relative strength of each so united that the strength of all becomes the strength of the individual."

A young man having, in conversation with the late Wm. M. Hunt, criticised Millet for choosing "coarse French clod-hoppers" as subjects for his paintings, the latter indignantly replied: "My God! man, what is nobler than a man wrestling and wringing his bread from the stubborn soil by the sweat of his brow and the break of his back, for his wife and children?"

The Swiss *Tagwacht* says that the Socialists in that country number just 15,000, of whom 12,000 belong to two associations, one known under the name of "Union Ouvriere," and the other under that of "Grutleverein." The *Tagwacht* adds that the hostility of the press and the absence of great centers of industry, combined with a general want of sympathy on the part of the nation with Socialistic views, prevent their assuming any importance in Switzerland.

Edward Palmer, who was known as a radical reformer forty years ago, has lately published a four-page pamphlet on "Sexual Reformation," in which he sets forth the proposition, that to attain the right standard we must cheerfully abstain from alcohol and tobacco; tea, coffee, and other narcotics; give up eating the flesh of animals, and be independent of the slaughter-house, the hog-pen, the hen-coop, and the cow-yard; living well upon farinaceous food and a rich variety of delicious fruit.

E. T. Craig, whom the readers of the SOCIALIST will remember as the author of a series of articles entitled "Socialism in England," criticises in the *Coöperative News* Lord Beaconfield's recent utterance to the effect that the land must give three incomes, three rents, to be distributed to the landlord, the farmer, and the laborer, and shows, by references to his experiences at the Ralahine Community in Ireland, that the land may be more profitably occupied by two classes and with laborers as Coöperative tenants, while the wealth, the prosperity and happiness of the people would be better distributed.

The principle of "natural selection," in its application to laborers, tends to weed out the inefficient and unskilled. So if you are a mechanic and want to "survive," see to it that you can do at least one thing well. "The great army of the unemployed," says Harry E. Sharpe, in his "Appeal to our wise Business Men, our Philanthropic Capitalists, and our Statesmen," "consists mostly of persons not proficient in any particular trade. It is self-evident that when there is a surplusage of labor in the market, the least proficient and the least strong are the ones who remain unemployed. No matter how great may be the excess of labor, the demand for the services of the most skillful and the strongest will be constant."

Mr. Charles Francis Adams, Jr., was presented to the Indianapolis board of trade last Tuesday, and made a speech in which he said: "I am fully persuaded, from all I see as I go over this country, that at no time was it so prosperous as it is to-day, and that it is now going into a period of prosperity for the next ten or fifteen years greater than it ever had before. I could go further and say that we are getting into a period of prosperity greater than any people ever saw before—a period when all these great causes that are now working here in this room, the combination of telegraphs and railroads and other appliances, have got to work with greater energy and produce greater results than we have ever dreamed of, or seen any cause to dream of, in past history."

FROM MILL TO PRAIRIE.

BY SARA BRASHAN.

II.

HECTOR THORNTON.

Then my father continued reading to us Mr. Burton's letter. It ran as follows:

"Our purpose is to make a beginning on our new place next spring. Until then nothing practical can be done, as there are no buildings yet prepared for us. So you will have several months in which to study the matter and make up your mind. I intend to go to Boston in February, and if I receive from you a favorable response to this letter I will call upon you, and we can then talk over the details of our plan more fully. Meantime, in order that you may have something on which to base your reflections, I will give you a few points on which those of us who have already talked together have agreed:

"1. We will plant ourselves squarely on the principle of Communism in regard to property. We will have a common treasury into which all earnings and cash deposits by members shall go, and from which all debts and expenses shall be paid. There shall be no distinction of rich and poor amongst us.

"2. We will, when we come to erect permanent buildings, have a common kitchen, dining-room and assembly-hall, and will try to discover and adopt all the economies and conveniences of a combined household.

"3. We will not try to institute any new relations of the sexes. Those who come to us married shall remain married; and those of our young people who desire to marry may do so, after proper consultation with the other members has been had.

"4. We will have it for our prime object in living together to be as sociable, brotherly and kind all round, as it is possible to be. Our home must be a school for the cultivation of the true Christian spirit.

"As for the rest we must leave many things to be thought out and worked out after we come together. We are inclined to limit our undertaking to what we feel certain of performing, and we shall trust more to the selection of good men and women for members than to any constitution-making beforehand.

"My purpose in going into this matter is to realize, if possible, something better in the way of social fellowship and business coöperation than can be had in ordinary society. If you feel in your heart a response to these ideas of mine, and your wife goes with you in her sympathies, we shall be likely to form a closer acquaintance when I see you in February. Until then I must bid you adieu, as I shall be traveling from one place to another, making arrangements for our movement in the spring, and closing up my individual business affairs. Yours sincerely,

"LAFAYETTE BURTON."

When my father laid the last sheet of the letter on the table there was a brief silence. The ideas it suggested were all new to me. My fancy began to picture the sort of organization proposed, and I must own that I felt the excitement of a pleasurable hope. I did not at the time realize, as I have since done, the peculiar influence which came upon me from hearing Mr. Burton's letter. It was something, not very apparent in the language itself, which appealed to my interior nature, and which warmed my heart with courage and faith for the future.

My mother first broke the silence:

"Who is this Hector Thornton to whom Mr. Burton refers as a mutual acquaintance of his and yours?" she

asked. "I do not remember to have heard you mention him."

"I have not seen him nor heard from him for many years," replied my father, "but he is, nevertheless, the one man in this world who knew me intimately in early life. I was much too reserved and cautious to make intimate acquaintances, but circumstances threw us together in a peculiar way. I guess I shall have to tell you about it, as it bears directly on the present matter."

"Do, do, please," we both said.

"Mr. Thornton is some eight or ten years older than I. I first met him in New Haven, Conn., where I went to get work in a machine-shop when I came of age, in 1848. My quiet tastes led me to seek board in a private family where, as it happened, he was also boarding; and we were thus thrown together. He was as frank and open-hearted as I was shy and reserved. I liked him from the first moment we met, and he appeared to feel an interest in me. He had a large, pleasant room looking upon the street, and often would invite me there after supper for a friendly chat. He appeared to be in comfortable circumstances, and had many books and papers stored about in a book-case and on the carpet beside it. He made me free to overhaul these as much as I liked, a privilege I eagerly availed myself of, as I had few books of my own.

"It was there that I came across the writings of Charles Fourier, Robert Owen and Richard Trowbridge, the founder of the Manor Dale Community. Mr. Thornton had collected them all and seemed to be familiar with all that had been done in Socialism. He was an enthusiast in regard to Communism. He would talk to me by the hour on the glorious possibilities of new social institutions, working himself and me into a state of the greatest enthusiasm, but he would invariably end by telling me that all practical attempts to realize such changes had been failures.

"In that year, 1848, Mr. Trowbridge was just organizing Manor Dale in the northern part of Ohio, then a new country. He had for years previously, while living in Vermont, published a paper which Mr. Thornton had taken, and there were, besides, pamphlets and books issued by the sect. Mr. Thornton had Mr. Trowbridge's history at his tongue's end, and I saw that he had a deep regard for him as an honest, fearless man.

"We talked over all these matters very fully and freely, for Mr. Thornton had quite thawed out my reserve. He was a great talker, but by no means an idle one; and I guess he found in me a good listener. At any rate, I became much attached to him and much interested in the peculiar social doctrines on which he was so well informed.

"This was before I had ever seen your mother, Sara. I reflected a good deal on what Mr. Thornton said to me, and weighed the question whether I should not adopt the new idea and become a Communist. I believe I might have turned that way had not Mr. Thornton just then married a young woman to whom, I found, he had been sometime engaged. His example discouraged me from leaving the beaten track. I thought that if he, with all his knowledge of the subject, chose the old way, I ought certainly to be very cautious about leaving it.

"Not long after Thornton married I met your mother, and my acquaintance with her put an end to all thoughts of Communism. I have never mentioned the matter to her, have I, wife?"

"Never, you strange and silent man," answered my mother. "I did not even suspect that I had been living with an odious Communist all these years."

"Has my Communism made me a bad husband or an irresponsible father?"

He spoke a little reproachfully, and I saw that he felt hurt. We were evidently on a subject which he would not have treated lightly.

Mother sprang up, threw her arms about his neck, and, impulsive woman that she was, kissed him smartly.

"You dear old Philip," she said, "who could have been a better husband or a more tender father? But the idea thet you once meditated turning Communist, and have never told me about it in all these years we have lived together! However, you didn't do it, so we will forgive you."

Here she laughed and kissed him again. Father's face relaxed considerably.

"Come, come, Emily," he said "you know I never like to talk about a matter unless I can see a chance of its doing some good. Since the days in which I used to talk with Hector Thornton about Communism, I have never been able to entirely forget the dreams I then had. Yet the time has never seemed ripe for me to do more than dream over it. You and Sara can hardly understand how I feel about it, because the subject is all so new to you."

"But, my dear," said my mother, "does not the course of your friend Thornton show him to be rather a superficial man? You represent him as enthusiastically in favor of Communism when you first knew him, then as having married, and ignored his first love all these thirty years. And now he is dabbling in the matter again and trying to stir you up anew. Do you think his course commends him?"

My mother would have made an excellent lawyer if she had chosen that profession. Her mind instinctively caught up the loose points in a statement, and I never knew her to let such pass without asking for an explanation.

Father smiled good-naturedly. He was accustomed to this sort of thing, and mother's cross-examinations never seemed to irritate him in the least. He rather liked them, apparently.

"Thornton married rather an aristocratic young lady," he continued. "She was very accomplished and very high-strung; and when she became aware of his socialistic tendencies, as she did after a time, a decided coolness sprang up between them. She was bound to be respectable in the eyes of the world at all costs, and Thornton had to choke down his lofty aspirations, and live a hum-drum life. He wrote to me that the apostle Paul was perfectly right when he said that 'such as married should have trouble in the flesh.'"

"So it was really the worldliness of Mr. Thornton's wife which persuaded you not to tell me about your early Socialistic bias, after all, wasn't it?" queried my mother with her usual ready penetration.

"It is always well to learn from the experience of others," said my father with a twinkle in his eye. "But come, it is high time we were in bed. To-morrow is Sunday. We will have a regular family conference on the subject of Communism. Sara shall attend, at any rate. She seems interested. Good-night, my daughter."

He kissed me affectionately and went to his room.

(To be Continued.)

COMMUNITY CONTRACTS.

IV.

Following the case of Waite *vs.* Merrill *et al*, in Maine, a case was decided in Kentucky in the year 1834, in which the validity of the Shaker "covenant" was again brought in question. It is reported as Gass and Bonta *vs.* Wilhite *et al*, in 2 Dana's Reports, page 171.

This was a proceeding in chancery, in behalf of Gass and Bonta, two seceding members of a Shaker Society, for the purpose of obtaining a division of the property of the Society, and having their shares allotted to them, either upon the principle of equality, as two of its covenant members, or according to the amount of property each carried with him into the Society. The "covenant" contained in the articles was substantially, and, in most respects literally, like that in the Maine case which we have cited, and need not be repeated here.

The question at issue was stated by the court as follows: "The single question is, whether the complainants have such an interest in the property of the Society as entitles them to a partition and equal division with the other members. There is not, nor can there be, any dispute, that if they obtain such relief it must be in *direct contravention* of their *express agreement*. Nothing can be plainer than the intent to keep the property together in perpetuity, for Society purposes, free from any individual claims on the part of its members. The preamble sets out by declaring 'that all who come into membership do freely and voluntarily devote themselves and all they possess to the service of God forever,' and 'that the union and relation of the Church, in one joint-interest, is the most acceptable,' and then they covenant 'to gather themselves together, and be constituted and formed in the order of a Church;' that is, into a Society by the name of 'a Church.' The expectation was that the Society was to remain together, and, through a succession of members, continue forever. It could not answer the purposes of such a Society, that the property upon which it was to depend for subsistence should be the joint and *several* estate of its members, as natural persons, subject at all times to reclamation and division. Such a right would be obviously incompatible with the great leading intention of building up and perpetuating the Society, and of dedicating the property brought into it 'to the service of God forever.' If this covenant, then, be construed, as all covenants must be, with an eye to the subject matter about which it was written, it seems to us there will be little room for doubt or difficulty as to its true construction. The third article, after providing for the admission of new members and their bringing in their property and devoting it to the 'joint-interest of the Church,' provides that the 'joint-interest of the Church thus formed,' shall be 'possessed and held by the whole body jointly, as their *natural* and religious right.' How as their natural and religious right? The article proceeds to explain: 'that is, every individual of the Church shall enjoy equal rights and privileges in the *use* of all things pertaining to the Church, according to their order, and as every one has need.' In other words, every member of the Church, that is, of the Society, shall use, according to his need, all things pertaining to the Church, that is, belonging to the Society. The import being, that the property brought in should become the property of the whole Society, as a Society, with a several right of use conferred on each member as a member, and, by consequence, only whilst or so long as he remained a member.' * * * The palpable intent to be gathered from even the most cursory consideration of the whole instrument was, to tie up, for Society purposes, the usufruct of the property, and have it transmitted in perpetual succession, as though the property had been conveyed to a Corporation of perdurable existence. The true point presented for consideration is, whether this intent squares with the rules of law, or can be effectuated without doing violence to settled principles.

"The claim to partition is asserted on the ground, that the beneficial use or proprietorship of the several portions of property belonging to the Society was in such as were covenant members at the dates of their acquisition; that this beneficial use or proprietorship they necessarily held in their individual, natural, and not their Society, capacity, because, not being a Corporation, they could not take the use in the latter capacity; that all the use attempted to be created, except for their individual benefit, is void for uncertainty, and for the want of *beneficiaries* capable of taking such use, and because such use, if allowed to operate in the manner intended, would create a perpetuity; that the covenant members, therefore, took the whole estate as beneficiaries, by the legal effect of the conveyances and the terms of the covenant; or, that it is theirs by way of resulting trust, as the payers of the purchase-money, so much as was intended otherwise than for their individual benefit being void and inoperative; and that, being thus the joint, beneficial proprietors of the property in their individual, natural capacities, the covenants, in restraint of partition and of the assertion of a several or individual proprietorship, are repugnant, idle, and merely void."

After thus stating the question and the points made in the case, the court proceeded to consider the effect and bearing upon it of the English statutes of mortmain, and of superstitious and charitable uses (which statutes are common law in Kentucky), statutes intended to prevent the accumulation of lands in perpetuity in the hands of religious houses or ecclesiastical establishments; and held that the Society of Shakers was not within the mischief the statutes of mortmain were intended to remedy, because those statutes had been always strictly construed as applying to corporations only; nor was such Society within another statute, 23 Henry VIII. ch. 10, which renders void conveyances made in trust to the use of parish churches, guilds, fraternities, companies, or brotherhoods, erected or made of devotion, or by common consent of the people without any corporation, because such statute was also always construed not to apply to alienations in trust for good and charitable uses, such as finding preachers, maintenance of schools, sustenance of poor people, etc., or "other like charitable uses," but only to "superstitious uses." Then the court say: "The use created by the trust for this Society would at no time since the Reformation have been deemed a superstitious use in England. For though the courts there disallowed trusts in favor of the Catholic or Jewish religion, as inimical to the established religion and settled policy of the government, yet trusts in favor of dissenting Protestants have always been sustained and enforced. With much less reason, therefore, could it be denounced here as a superstitious use, where we have no established religion, and where by our constitution all religions are viewed as equally orthodox. The recognition which religion has obtained from common consent and legislative enactments among us, as a valuable portion of the institutions of our society, must prevent the courts from saying that *every* religious use is a superstitious use; and, by consequence, must compel them, in fulfillment of the spirit of the constitution, to declare every religious use a pious use. It is neither for the legislature nor the judiciary, in this State, to discriminate and say what is a pious, and what a superstitious use.

To do so would necessarily infringe upon the great constitutional guarantee of a perfect freedom and equality in all religions. There is, therefore, nothing illegal in the uses and purposes for which the Society intended to devote its property, as a religious Community; and the only question is, whether it has been sufficiently secured to the exclusive purpose of the Society, *freed* from the claims of its seceding members."

The discussion of this point we will reserve for another article. J. W. T.

THE WORKER'S PLAN.

[The Worker.]

I. The Coöperative Colony Aid Association, having selected a location for the Colony, will issue a statement of the plan upon which this Colony is to be founded as stated in this scheme, and will invite subscriptions for bonds in the value of $100 each, to the amount of $25,000, to be secured on the whole domain, including all the improvements. These bonds shall not be sold at any time by the Association below par value, nor shall they be issued beyond the actual requirements of the Colony.

II. When one-half of this amount shall be subscribed the subscribers shall be called together and an organization effected under the name of "The ——— Colony Company," upon articles of association embodying the provisions of this plan. "The ——— Colony Company" shall:

a. Buy and hold the land.

b. Survey the settlement.

c. Lay out village lots sufficiently large for garden purposes, around a central park, on which shall be the Town Hall, Post-office, Coöperative Store, Library, etc.

d. Lay out farm lots around the village of 40 acres apiece.

e. Lay out a tract of 160 acres or more, in wood and pasture, as a "commons."

f. Open roads.

g. Provide for the temporary accommodation of the colonists.

h. Prepare plans and estimates at cost prices for houses, and erect them if necessary, either in part or in whole.

i. Provide provisions for one year or six months (as the start is made in the Fall or Spring), for those who need them, at cost price.

j. Provide the larger agricultural machines necessary for the farming contemplated.

k. Put up a grist-mill and saw-mill if necessary.

l. Put up such buildings as may be needful for any special work of associated farming that may be contemplated, *e. g.*, creameries, cheeseries, etc.

m. Appraise the village and farm lots on the basis of the mean value of the domain, rating each lot at a fair price above or below the mean value. These prices to be at cost.

n. Open and manage during the provisional stages of the Colony a Coöperative Store, a portion of the profits of which is to go first to the common services of the community, school fund, reading-room, etc., as hereafter to be fixed.

o. Place in general direction of the affairs of the Colony, during its provisional stage, a carefully-selected Manager, or Superintendent, who shall conduct the store, guide the agricultural work as may be necessary, direct the school, superintend the improvements of the settlement, and generally act as representative of "The —— Colony Company," and as agent or manager for "The —— Colony;" the officers of the Colony, or the committees by it selected, serving as a Board of Council. His books and accounts shall be at all times open for the inspection of the colonists.

p. Road and stock laws to be framed and enforced which will obviate the necessity for fences.

q. Prepare a map of the domain laid out as above provided, with character of different lots, with prices indicated, etc.

r. "The —— Colony Company," in operating the domain, and making the improvements specified above, shall employ the colonists as far as practicable.

III. The Coöperative Colony Aid Association will call together the intending colonists, and organize them into "The —— Colony" upon articles of association embodying the provisions of this plan. "The —— Colony," shall then apportion the plots (village and farm) among the colonists, by lot, subject to exchange among themselves to mutual convenience, on the valuation appraised by "The —— Colony Company."

IV. "The —— Colony Company" shall (1) offer these private lots (village and farm) for sale, with house, if erected, etc., at cost, to the individual colonists; (2) or it shall take a first-mortgage lien upon each private lot (village and farm) to cover the cost of land, tools, stock, provisions, etc., to the extent necessary at not more than six (?) per cent. interest—payment of the first year's interest to be deferred, at the option of the purchaser, and to be equally apportioned and added to the sum due at the close of each following year; interest not to be left unpaid more than two years, except by consent of the Company, principal and interest to be paid in —— years. (3) Each private lot (village and farm) shall be subject to the pro-rata share of the general expenses of settling the Colony, surveying, road-opening, superintendency and the commonalty possessions—park, roads, town hall, store, mills, machinery, unappropriated lots, the Colony commons and all grounds and structures designed for the common use of the Colony—at such estimates as may be thereafter made. (4) Each colonist to come into full proprietorship of his lots on payment in full of these claims, and to receive a title-deed, warranted by "The —— Colony Company." (5) On the sale of lots the payments to be applied to the redemption of the bonds; the Trustee to release the lots sold when fully paid for. (6) Untaken lots to be held by "The —— Colony Company" for sale to after-comers at the original prices. (7) No sales to be made except to bona-fide colonists. No colonist will be allowed to have more than two forty-acre lots, nor more than two village lots. (8) Each title-deed shall provide in perpetuo against the use of any building on the premises for the sale of distilled liquors to be drunk on the spot, for prostitution or gambling, or for any use coming under the definition of a public nuisance as laid down in the articles of association of The —— Colony. (9) Each title-deed to provide that the owner of the lot shall plant a row of shade trees along the line of the street or road fronting it, as laid out in the diagram of the Colony, shall renew them as necessary, and shall keep 10 feet of space along the roadway before his village lot in grass; or that, failing in these provisions, the Colony shall order the work done at his expense. (10) Each title-deed to provide that no building on the village lot shall be placed nearer than 30 feet from the front line of the lot.

V. "The —— Colony" on the liquidation of the debt of the colonists to "The —— Colony Company," shall enter upon full possession and control of the commonalties of the Colony under the following stipulations as provided in the articles of association of "The —— Colony."

(1) Reservation of the Village Park as a common pleasure-ground, to be kept in good order, and to be used only for such purpose. (2) Reservation of 160 acres or more, as provided in the laying out of the settlement, for common land, with per capita rights of fuel and pasturage to each family. (3) Continuance of the Coöperative Store, the profits of which, as during the provisional stage of the Colony, are to go first to the School Fund, Reading-room, Industrial Education, Public Improvements, etc., and then to dividends to the colonists pro rata to the stock. (4) Continue the enforcement of the road and stock laws. (5) The school system to provide for the Kindergarten for the younger children and industrial classes in handicrafts, agriculture and domestic economy for the elder children. (6) Industrial evening classes for the adult members of the Colony. (7) The free use of all the common property of the Colony, as regulated by the colonists. (8) Association in agricultural operations to be sought as far as possible by the Colony, *e. g.:* By the use of the mills, machinery etc., held in common by the Colony; by establishing some general system of farming, as far as practicable; by developing such industries as admit of associated action; by purchasing all needed farming stores and tools and by selling the produce of their farms conjointly; by providing, as far as possible, in any manufacturing establishments founded in the settlement, for the principle of Coöperation; by seeking in all practicable ways to develop the economic and moral advantages of associated action as far as consistent with the sacredness of the family and the force of individuality.

HOW AND WHERE TO BUILD A HOUSE.

Among the quaint and witty sayings of the eccentric Thomas Fuller, who wrote two hundred years ago, are the following about building:

"Of Situation—*Chiefly choose a wholesome aire.* For aire is a dish one feeds on every minute, and therefore it need be good. Wherefore great men (who may build where they please, as poore men where they can), if herein they prefer their profit above their health, I refere them to their physitians to make them pay for it accordingly.

"*Next, a pleasant prospect is to be respected.* A medly view best entertains the eyes, refreshing the wearied beholder with exchange of objects. Yet I know a more profitable prospect, where the owner can only see his own land round about.

"*Light (God's eldest daughter) is a principal beauty in a building:* yet it shines not alike from all parts of heaven. An east window welcomes the infant beams of the sun, before they are of strength to do any harm, and is offensive to none but a sluggard. A south-window in summer is a chimney with a fire in 't, and needs the screen of a curtain. In a west window in summer time, towards night, the sun grows low and over-familiar, with more light than delight. A north window is best for butteries and cellars, where the beere will not be sowr for the sun's smiling on it.

"As for receipt—*A house had better be too little for a day than too great for a year.* And it's easier borrowing of thy neighbour a brace of chambers for a night than a bag of money for a twelvemonth. It is in vain, therefore, to proportion the receipt to an extraordinary occasion, as those who by over-building their houses have dilapidated their lands, and their estates have been pressed to death under the weight of their house.

"As for strength—*country houses must be substantives, able to stand of themselves.* Not like city buildings, supported by their neighbours on either side. By strength we mean such as may resist weather and time, not invasion, castles being out of date in this peaceable age. Beauty remains behind, as the last to be regarded, because houses are made to be lived in, not looked on.

"*Let not thy front look a squint on a stranger, but accost him right at his entrance.* Uniformity also much pleaseth the eye; and 'tis observed that freestone, like a fair complexion, soonest waxeth old, whilst brick keeps her beauty longest.

"*Gardens also are to attend in their place.* When God (Genesis ii. 9) planted a garden eastward, he made to grow out of the ground every tree pleasant to the sight and good for food. Sure he knew better what was proper to a garden than those dowadayes therein only feed the eyes, and starve both taste and smell.

"To conclude, in building rather believe any man than an artificer in his own art for matter of charges, not that they cannot, but will not, be faithful. Should they tell thee all the cost at the first, it would blast a young builder in the budding, and therefore they soothe thee up till it hath cost thee something to compute them. The spirit of building first possessed people after the floud, which then caused the confusion of languages, and since of the estate of many a man."

HOW WOULD CHRIST BE RECEIVED

IF HE SHOULD COME AGAIN?

In a late lecture-room talk Henry Ward Beecher answered the above question in the following words:

"Christ came without being accredited by the Rabbis; without the recognition of the schools; without having the indorsement of anybody in authority. He came alone, by himself; he had no outward credentials of any kind; but he taught with a purity and a depth which rebuked all the different known teachings, calling in question even the Old Testament; declaring that in it certain things that were wicked were allowed because the people could not do any better than they did at the time; rebuking even the chiefs of the nation, pointing out their sins, and criticising the lives of the Israelites who were attempting to live within the bounds of the convents.

"Now, if he were to come into our midst in such an attitude, what kind of a reception would probably be accorded to him? I mean not by the poor and the outcast, but by the churches. What sort of chance would he have if he were to go into the Presbyterian Church, the Lutheran Church, the Episcopalian Church, or any of the so-called Orthodox churches? The first scrutiny that he would undergo would be doctrinal. He would be examined in the Catechism and in the Confession of Faith; and if he did not answer all the interrogatories right he would be set aside; he would not be received; he would be rejected. I think it doubtful whether he would be allowed to preach in one out of five of our pulpits; because if he did not oppose the views held by church people he would be so different from what their standards required a teacher to be, that it probably would not be thought proper to authorize him to teach. If he were to go into churches where ordinances prevail and govern, it is not likely that he would be considered as a fair representative of Christian worship according to their highly organized statutory methods. The large spirituality of his nature; the freedom of his thoughts and expression; his liability to use

instruments that were disapproved or to discard instruments that were approved—this, I suppose, would very quickly bring him to disgrace among those who were very regular and set in their methods. If he were to go into the meetings of an enthusiastic body of men, and he was not aroused by their hymns and prayers, but maintained tranquillity and equanimity, I think he would be regarded as lukewarm by the brethren; and although he might be tolerated, I think he would not be received."

AMERICAN SOCIALIST.

THURSDAY, NOVEMBER 13, 1879.

We make room in this number for the plan of a Co-operative Settlement which has been elaborated and published by the Coöperative Colony Aid Association of New York City. The Association say of it, that "it does not provide for all the Coöperation we desire or hope to realize in our Colonies hereafter;" but they deem it wiser "to commence with the minimum of Co-operation necessary to constitute a decided advance upon the existing system rather than the maximum," for the reason that the American people have had little experience in Coöperation and are characterized by strong individuality. The Association hope to organize at least one Colony early next spring.

We published, last week, an advertisement of the Denver Land Company, offering City lots in "North Denver" free. It was sent to us by a responsible advertising agent in New York, with check to pay for four insertions. We knew nothing of the company or their scheme, and seeing the advertisement in a large number of first-class papers and magazines, we accepted it. But it seems that the "Denver Land Company" are a set of swindlers, if we may credit the following from the Utica *Herald*, and we hope our readers will beware of them:

"A GREAT LAND SWINDLE.

"*Denver, Nov.* 8.—Sidney A. Grant and A. T. Wilson were arrested to-day, for conducting a fraudulent scheme through the mails under the name of the Denver Land Company, and jailed in default of bail. The scheme was planned in Cincinnati. Stereotype plates were prepared, and had already been inserted in over eight hundred first-class newspapers and periodicals in the Northern, Eastern and Middle States. Grant came to Denver to secure land for the purpose, and bought nearly a thousand acres in the sand-hills forty miles north of Denver, which was plotted and recorded as North Denver. Although he was there but eight days a perfect avalanche of mail for S. A. Grant and the Denver Land Company constantly arrived. The fraud was denounced by the local newspapers. The postmaster last night received orders to deliver no registered letters and pay no money-orders to Grant. The arrest was made by a special agent of the Government."

In this connection we again direct attention to the "Publisher's Caveat" in our first column. Read it carefully.

BLACK AND BLUE JOURNALISM.

The world, as seen through the newspapers, has a decidedly speckled look, the black spots, under the reporters' sensation brush, quite predominating over the white ones. If these gentlemen continue to improve in their art of producing Salvator Rosa effects, by deepening with indigo and charcoal every little blue streak or dark shadow, it will not be hard to imagine ere long that we are getting back to the confines of Sodom and Gomorrah and the "cities of the plain." It would be scarcely out of keeping with the recent style of highly-seasoned writing if some enterprising itemizer should announce in expanded capitals that the sulphureous shower had already begun.

We think that a cool view will correct some of the dismal coloring which is thus given to the times. The fact is, that the sudden transitions of society from peace to war and from war to peace, and the excitements of new modes of money-making of the last few years, have developed a ferment which has thrown to the surface a certain amount of latent rascality and moral worthlessness that manifest themselves in extraordinary crimes. But they are cutaneous affairs, not deep nor lasting. We are not going back to Sodom and Gomorrah. And we think, on the whole, that the disease of the times is not so much in the country as it is in the newspapers. The reporters, poor fellows, have found it difficult since the civil war ended to bring themselves and the public appetite for exciting news down to the peace footing. A sensation must be had; and, lacking a battle to work up for the purpose, the next best thing is a first-class murder. If Grant and Lee are no longer available, there are Stale and Muggins who had a knock-down on the wharf. If no city has been evacuated and burnt, there is a runaway bank-clerk. If there is no State in rebellion to make a noise about, we must fall back on the last fashionable elopement, a rape, a railway accident, and the yellow fever, and make the most of them.

Now these things, like a felon or a ring-worm on the finger, are bad enough, but they need not be exaggerated so as to make one think the sore covers the whole body. On the other hand, a little faith, a little thankfulness and ingenuity, will bring out the bright features of the times so as to reduce this surface crime to a matter of comparatively small account. We call for a new school of reporters who shall at least offset every dark piece of work with a chapter of good news. There is chance enough for this, and if we must have the sensational style, why not try the effect of capitals and exclamation points on the world of happiness and beauty that is all around us, as well as on that of crime and horror? Head your columns, for instance, with such facts as these: Peace! Unexampled Emigration! Settlement of the Country! Improved Condition of the Poor! Golden Harvests! Manufacturing Prosperity! Labor-Saving Inventions! Free Education! Republicanism in the Ascendant! Popular Recognition of Divine Providence! Advancing Unity! Prospects of a Free Press! Dawn of Communism! Success of Free Criticism! Men, Women and Children Good and Happy! Sin, Sickness and Misery fleeing away! If we look at what is good and beautiful, at the improvement that exists and is advancing, what becomes of little isolated accidents and immoralities? They are but flee-bites. The way to invite good is to believe in it and notice it. In spite of dismal journalism let us be disciples of joy; let us welcome the splendid sun-burst that already colors the horizon of the future.

THE COMPETIVE STRUGGLE.

The reviewers of Frances Hodgson Burnett's last novel, "Haworth's," generally ignore one of its most important features. They say none too much, perhaps, in praise of its graphic pictures of the humble life and ways of the Briarley's; of the simplicity, sincerity and parental affection of Mrs. Haworth; of Jem Haworth, with his powerful body filled with strong and uncultured passions, and with a heart that, with all its wickedness, has redeeming elements of generosity and friendship that keep him from going "wholly to the bad;" and of Murdoch, the hero of the story: but they say scarcely anything, often nothing, of the jealousy of the Lancashire laborers toward the young American and their murderous attempts upon his life, for no other reason than the suspicion that he is working upon an invention which, if completed, will throw many of them out of employment. Haworth, to be sure, put this notion into their heads, when he fancied Murdoch was having better success than himself in winning the affections of Miss French; but it would have been all the same if the suspicion had come upon them in any other way. The simple suggestion of Haworth, that Murdoch "is at work on a thing that'll let the masters a good bit freer than they are now," fills even poor Briarley, "dumb foo'" that he was, and half drunk when he heard it, with a conception of the most fearful consequences: "Bless yo'!" he cried, "they'd tear him to peices; .... start 'em on that an' they wouldn't leave a shred o' it together—nor a shred o' him eyther, if they got the chance."

Briarley spoke the truth. The thought that Murdoch might invent something that would lighten or diminish labor was sufficient to kindle to the highest pitch the wrath of the Lancashire laborers against him. Nor, if we endeavor to put ourselves in their places and look at the matter from their standpoint, can we wholly condemn them. Condemn their brutality and fiendishness, we must; but very likely many of us, standing in their shoes, would have reasoned very much as Foxy Gibbs, the leader of the turbulent mob bent on the destruction of "the thing," reasoned when confronted by its inventor, and asked, "What do you want of me?"

"We've heerd tell o' summat goin' on we're not goin' to stond," he said. "We've heard tell o' a chap 'at's contrivin' summat to do away wi' them as does th' work now an' mak's theer bread by it. We've heerd as th' mesters is proidin' theersens on it an' laughin' in theer sleeves. We've heerd tell as theer's a chap makkin' what'll eend i' mischief—an yo're th' chap."

"Who told you?"

"Nivver moind who. A foo' let it out, an' we wur na' in th' humor to let it pass. We're goin' to sift th' thing to th' bottom. Yo're th' chap as was nam't. What ha' yo' getten to say?"

"Just one thing," he answered. "It's a lie from first to last—an accursed lie!"

"Lee or not, we're goin' to smash th' thing, whatever it is. We're noan particular about th' lee. We'll mak' th' thing safe first, an' then settle about th' lee."

In all this, and in the final attempt, after "the thing" was completed, to "smash it to h——, an' thee too," in spite of Murdoch's truthful asseverations that it had "nothing to do with their trade," and "it would be no hurt to them if it were known to the whole world," there is evinced on the part of the laborers much ignorance and low passion, it is true, but, on the other hand, there is clearly revealed the terrible antagonisms which are the inevitable result of the competive "struggle for existence." On a little higher plain, it is the struggle of the brutes, and in one case, as in the other, the weakest must be trod under the foot of the strongest. The victors survive, but mainly, it may be feared, because of their greater craftiness, and not because of any moral superiority.

Our hope for society lies in the possibility of making an end of this struggle; of substituting unity of interests for antagonism of interests; of inducing men to strive together instead of apart and in opposition; of giving the highest prizes to the most worthy, the most altruistic. This, we take it, is the meaning and aim of Christian Communism—a social state in which "each works for all, and all for each;" in which the joys and burdens of life are shared in common; and in which every discovery, every invention, and every labor-saving contrivance, will be hailed as a blessing by every member of society.

BIBLE NOTES.

IV.

NEW TESTAMENT PHRASES.

The tree of life; the book of life; the river of life; the bread of life; the water of life; the Prince of life; the crown of life; the way of life; the light of life; the law of life; the spirit of life; the grace of life; the resurrection of life. Living fountains; rivers of living water; a well of water springing up into everlasting life; newness of life; new and living way; living stone; lively stones; lively hope.

PETER'S LOT.

When Christ told his disciples, not long before his crucifixion, that he was going away, Peter said to him, "Lord, whither goest thou?" Jesus answered him, "Whither I go thou canst not follow me now, but *thou shalt follow me afterward.*" This prophecy assumes a special meaning when we read what Christ said to Peter just before his ascension. He said something which John at least interpreted to mean that Peter would follow Christ in a violent death: "When thou wast young thou girdest thyself and walkedst whither thou wouldst; but when thou shalt be old another shall gird thee and carry thee whither thou wouldst not. *Follow me!*" Peter, with his natural inquisitiveness said, "And what shall this man do?" meaning John. Christ reiterated, "What is that to thee? *Follow thou me.*" According to approved chronology, John must have written the account of this conversation after Peter had glorified God by faithfulness unto martyrdom.

That dark night in Gethsemane, when Judas and his band came with lanterns and torches and weapons to take Christ, Peter drew a sword and cut off the right ear of one amongst them. What Christ said at that time seems to have been prophetic of his lot, "All they that take the sword shall perish with the sword." A warning to hasty zeal.

THE VIRGIN MARY'S RETICENCE.

Was it not this which made her meet for her high election? She was not a *gossip*. She was reserved, reflective, modest, wise-hearted. When the shepherds noised abroad what the angels said about her babe, and all that heard wondered, and no doubt talked a great deal about it, she *kept all these things and pondered them in her heart.* And when the boy Jesus began to astonish even the Jewish doctors with the precocity of his understanding and answers, and to puzzle his parents with words above their comprehension, his mother, it is said, "*kept all these sayings in her heart.*"

JUDITH.

John Bright has been making another vehement speech arraigning the Government of his country. Says he, "in view of the dangerous complications England has been brought into by her minister:" "There were criminals at headquarters [loud cheers], and there were fools and imbeciles among the people [laughter and cheers], and there was baseness enough among the proprietors and the writers of some newspapers [loud cheers]—there was all this to give, for a time, a semblance of popularity to a madness and to a guilt such as I have described. [Hear, hear.] If the Zulu war had been brought before the House of Commons; if the Afghan War, with its fraud and its slaughter, and its chaos

over that region, had been brought before the House of Commons; if it had been submitted to the House of Commons that we should go to war with Russia upon this single question—for that was the whole question at last—whether Bulgaria should all be free or whether a part of it should be free and a portion less free—does any man, whatever he may think of the Tory party and the mechanical majority in the House, does any man here believe that the Tory party themselves would have, by distinct vote in the House of Commons, plunged the country into any one of these wars? ['No,' and cheers.] No, I believe it to be absolutely impossible."

COMMUNITY ITEMS.

ONEIDA.

—The Fruit Department is canning apples and pumpkins, and is about to begin on a large order received from the West for baked pork and beans.

—*Monday, Nov.* 3.—The winter arrangement of four hours' schooling a day, for the children under eleven years of age, begins this morning at 10 o'clock. The children are enthusiastic for the change.

—Cold weather is quite intermittent this October. A few mornings ago the lawns and walks were carpeted with a thin layer of snow. The children came out eagerly with their sleds, but in less than an hour were "sliding on bare ground."

—The zealous house-cleaners are making a raid on dirt and dust in every part of the home domain. No corner will escape the brooms and brushes they wield. Besides, they have marked and distributed nearly a cartload of new brooms and mops to all the principal rooms, thus leaving no excuse for shiftlessness in future.

—The horses have nearly all fully recovered, and are again in their old quarters, which might well be termed "new quarters;" everything within the stable, from stall to feed-box, being new, including a cement floor over the whole. The number of stalls is thirty-two, with eight in an adjoining building, making a total of forty.

—*Tuesday, Nov.* 4.—In the "Parents' Meeting" held to-day two improvements were suggested in the children's clothing: the first, that their garments should be fitted with reference to their having plenty of room to expand their lungs freely—this requiring more fullness across the chest, and less across the back; the second, the importance of children wearing broad-soled shoes. A committee was appointed to give special attention to buying shoes that shall fit their feet properly.

—Mr. C. A. Burt, who recently returned from a three-months' trip to the West—having traveled 9,400 miles—spent part of two evenings describing to us the scenery, the novelty, and activity of the "Great West." On the first evening he told about Kansas City and the country between that place and Puebla—the Valley of the Arkansas river—exhibiting specimens of gold and silver ore from the various localities in the region of Leadville. On the second evening he pictured to our imaginations the magnificence of the mountain scenery west of Denver, and gave some account of the mining interests in that region; also the views of the late Indian troubles taken from the standpoint of those who had had personal acquaintance with Mr. Meeker and the hostile Indians who slew him.

—We are in possession of that "musical wonder," advertised in the AMERICAN SOCIALIST, the "orguinette." Mr C. Bloom, who teaches the children to dance, finds it a very ready and convenient musician. The musical capabilities of the machine were exhibited to the family the other evening. It is truly one of the triumphs of modern genius. The arrangement is extremely simple. The surprise is, that so acceptable music can proceed from such an unmusical looking thing. Strips of brown paper with irregularly shaped perforations (but there is method in the madness), pass over reeds concealed from view, which give out real tunes by turning a wheel. When once set going the "orguinette" will play waltzes, quadrilles, polkas, etc., with astonishing accuracy. After Mr. B. had gone through his *répertoire*, some one asked what kind of music it would make to reverse the strips of paper? This was tried, and "Yankee Doodle" played backward. Instead of the lively jig it is, we were favored with a mournful dirge in the minor key.

—The new reading-room is a pleasant acquisition these approaching days of winter. It is heated by two steam-radiators in the center of the room, and lighted entirely from above by two adequate sky-lights, there being no side windows. This arrangement renders the room peculiarly quiet and free from distraction. Here one may read without disturbance, as no loud reading or speaking are permitted. On opening the door one's attention is first arrested by a notice on "Library Etiquette," which contains two paragraphs that are quite effectual in securing politeness:

"The Library should be used only for silent reading and literary work.

"Loud talking, prolonged whispering, the eating of fruit, nuts, etc., are annoying to persons who are reading or writing, and should be avoided."

The Library proper, which contains the large bookcase, is still in constant use. Here the librarian catalogues books every morning until 10½ A. M.; here hangs the standard clock, and people are calling in constantly to compare its time with that of their watches or clocks; here, too, is the family post-office, and people often sit reading or chatting while waiting for the distribution of the mail. Books can be taken from the shelves and carried into the adjoining reading-room for quiet perusal.

"THE GREAT SOUTHWEST."

"Intellect is mobile." The mind moves the body. It is well that men are so organized that some want to stay all their lives in one place, while others are itinerant, full of novelty, adventure and enterprise. Southwest Missouri and Southeast Kansas—called by one author "The Great Southwest"—are now attracting all classes by their mild climate, fertile soil and unmeasured, inexhaustible mineral wealth. There is, probably, no part of the United States that contains more of the physical elements of wealth and physical sustenance for man than this region. As a Socialist, a Communist, and an aspirant to a higher and better form of society than the world presents, I glory in the contemplation and hope that this region will be full of successful experiments in the help-each-other, the "each-for-all-and-all-for-each," life that is now inspiring so many noble, humanitary minds.

In Lamar, Barton Co., Mo., is a new Order, called "The Sacred Brotherhood," lately founded by G. H. Walser and his amiable wife. It has four degrees, the first of which is open and public. It takes the colors of the solar-spectrum as symbols of its different degrees. Its purposes are, to freely discuss and investigate all subjects in the light of reason, science and progress, in a kind, fraternal manner, giving as little offense as possible; to build up the new, true and humanitary, more than to destroy old errors and false premises; especially to practice the principles of the Order, by aiding the sick and needy in every sense, and developing the Kingdom of Heaven *within* each member. This people have vocal and instrumental music, reading and speaking in their Hall each Sunday. They publish a monthly called *The Liberal.* They intend to establish a school in which shall be taught only those facts and truths that are known and proved. They have several thousand acres of land, and want a colony of liberal persons at once. Visit or address, G. H. Walser, Lamar, Barton Co., Mo.

In Cherokee Co., Kansas, are twenty to thirty persons who aspire more or less to a form of society in which they can cease to be, like dogs, snapping and growling over their bones, and in which *all* can and will help to supply the wants of all. They have meetings every two weeks, in which all subjects pertaining to human welfare are discussed. One man has offered, on certain conditions, to deed three hundred and twenty acres, on which persons may coöperate for a higher and better life, and live and work *for* each other, instead of the "each-for-himself-and-the-devil-take-the-hindmost" life of the world. I find many who will listen with interest to proposed new arrangements and relations between labor and distribution. Now and then I find a liberal mind with property, who thinks he might better use it for the good of humanity than leave it for ungrateful heirs and relatives.

I shall not live to see much of my ideal of life realized, but I am happy to believe the time is near when man will estimate earth-life at its true value, and so organize and use its forces as to make himself and others happy.

J. H. COOK.

Lamar, Mo.

ANOTHER "WARNING" EXAMPLE.

St. Stephen, N. B., Oct. 26, 1879.

EDITORS AMERICAN SOCIALIST:—I think it is the duty not only of the publishers, but also of the readers of the SOCIALIST, to utter a warning whenever they hear of persons who are rushing into Communism unprepared, like those mentioned in the article entitled, "Miseries of Incongruous Association—an Awful Warning"—published in the SOCIALIST of Sept. 18th. I have in mind a case in some respects similar to the one described in that article which I wish to relate, in hopes that it may prove a beacon-light to others.

In the Autumn of 1876 a friend of mine left his home in one of the Western States, and traveled over seven hundred miles in an emigrant wagon with a wife and three children, to join a Community whose members he had never seen. After a tedious journey of some months they arrived at their destination, with their means exhausted and their team of ponies nearly worn out by their long march over muddy roads. A small shell of a house, which already contained ten persons and a printing-press, etc., was the only shelter the Community could offer. But the crowded quarters would not have proved a very serious obstacle had the inmates been thoroughly prepared for their new mode of life. Nothing daunted by the unpleasant situation, my friend entered into the enterprise with great enthusiasm. "In fact," said he in a private letter, "we are bound to make it succeed." But alas! they were all human beings, with not enough of Christ's life in their hearts to overrule their selfish desires. My friend had not been there three months when the Community broke up on account of threats of lynching from the unfriendly settlers around them. But I am informed by an eye-witness that jarrings and discords had occurred previously, and that they would have been compelled to disperse had there been no outside pressure.

When the Community broke up my friend began to realize the situation. He had left his home in a good, healthy locality and endured the hardships of a three months' journey, to find himself in a sickly, malarious country, without means or friends who could assist him, and with scarcely the faintest prospect of getting any remunerative employment. I did not hear from him for more than year, and then he was in great difficulties. After several months' sickness he obtained work at starvation prices. Then his wife and children were sick by turns until they were all worn out. At length winter broke up the chills, and he began building a boat in which they intended to navigate creeks and rivers to the Mississippi and thence reach a more favorable locality. After living in their boat three months, waiting for the streams to rise, they became dry instead. Then they were all taken sick at once, so that for a time there was no one to help the others. My friend wrote: "The natives here care as much for a stranger as a herd of cattle care for a stray animal from another herd: they would let you die like a dumb brute. But we have a friend here (not a native) who is very poor, living on the high land near by, whom we helped last winter and spring, and he took us into his house to get us out of the valley where it is so sickly at this season." My friend's life was despaired of a few weeks ago by all, even the doctor. His wife also is a great sufferer from ague, and they have appealed to their friends in the East to help them out of that "land of death." There is no water to grind, and bread is hard to get.

If those who hunger and thirst after better social conditions would only wait patiently for a natural development of Socialism in the true order—"first the blade, then the ear," etc.—and in the mean time make the best of their circumstances, how much misery and suffering they would save themselves and others.

Yours truly, J. H. J.

WOMAN'S TOPICS.

Ex-Queen Isabella is a practical photographer.

"St. Katharine's Nurses" is an Order founded by the Queen of England.

Anna Ballard and Lisle Lester are the ladies first admitted to the New York Press Club.

A woman sculptor of Boston, Miss Anne Whitney, is to receive $4,800 for a statue of Samuel Adams.

Miss Rye, an English lady, has just completed her thirty-second voyage across the Atlantic, having brought each time a number of girls picked up by her in the streets of London. She has found homes for them in Canada.

Col. T. W. Higginson has been elected to the Massachusetts legislature, where his voice is certain to be heard in behalf of that part of the population that has not heretofore had much representation in the Massachusetts legislature or elsewhere—the women.

Mrs. Perkin's says: "Isn't it discouraging to be known only in connection with somebody else? Now I am hardly ever Mary Beecher Perkins; it is either 'the sister of Henry Ward Beecher,' or 'the daughter of old Lyman Beecher,' or 'the mother-in-law of Edward Everett Hale.'"

Michigan University now has 134 women students, and its President says of the experiment of educating the sexes together: "After our nine-years' experience in coëducation, we have become so accustomed to see women take up any kind of university work, carry it on successfully, graduate in good

health, cause no embarrassment in the administration of the institution, and awaken no especial solicitude in the minds of their friends or of their teachers, that many of the theoretical discussions of coëducation, by those who have had no opportunity to examine it carefully, read strangely to us here on the ground. It is a cause of sincere congratulation that, both in this country and in Europe, the opportunities for women to obtain as extended an education as men are rapidly multiplying."

Wendell Phillips said of Mrs. Theodore Weld, recently deceased, that she and her noble sister, Caroline Grimke, did more for the amelioration of the lot of the slave than any other two women in the world." They also were long in the very front ranks of the advocates of the rights of women.

A French girl, Jacqueline Bosse, supposed by many to have received special visits from the Blessed Virgin, has come suddenly to grief. The voice which she said came from the Holy Mary has been proved to have been produced by Jacqueline herself, and the young ventriloquist is now confined in a reformatory.

Mrs. Meeker says credit for the deliverance of the women and children, from the murderers of her husband, should be given to Susan, sister of the Indian chief Ouray, who was herself some time ago rescued by United States soldiers from the Arapahoes and Cheyennes who had captured her in a raid, and made preparations to roast her.

PROGRESS OF THE AMERICAN POST-OFFICE.

ABSTRACT OF POSTAL LAWS OF THE UNITED STATES.

[Progress.]

Act February 20th, 1779:

Single letter over 30 miles, and not exceeding				60	miles	8	cts.
"	60	"	"	100	"	10	"
"	100	"	"	150	"	12½	"
"	150	"	"	200	"	15	"
"	200	"	"	250	"	17	"
"	250	"	"	350	"	20	"
"	350	"	"	450	"	22	"
"	450	"	"	—	"	25	"

Double letter, double the said rate.

Triple letter, triple the said rate.

For every packet weighing 1 ounce avoirdupois, to pay at the rate of four single letters for each ounce, and in that proportion for any greater weight.

Act February 20th, 1792:

Printers of newspapers authorized to send one paper to every other printer of a newspaper in the United States free of postage.

Act March 2d, 1799:

Establishes a General Post-Office at the seat of Government of the United States. Every letter or single sheet of paper conveyed, not exceeding 40 miles, 8 cents; over 40 and not over 90 miles, 10 cents; over 90 miles and not over 150 miles, 12½ cents; over 150 and not over 340, 17 cents; over 300 miles and not exceeding 500 miles, 20 cents; over 500 miles, 25 cents. Double letter, or two pieces of paper, double rates. Postage on newspapers, 1 cent each for not more than 100 miles, 1½ for greater distance. Single newspapers from one place to another, in the same State, shall not exceed 1 cent. Drop or local letters delivered at the post-office, 1 cent each.

Act August 6th, 1846:

On and after January 1st, 1847, postage shall be paid in gold and silver only, or in Treasury notes of the United States.

March 3d, 1851: From and after June 30th every single letter, not exceeding 3,000 miles, prepaid postage, 3 cents; not prepaid, 5 cents; for any greater distance, double these rates.

March 3d, 1865: Every single letter not exceeding 3,000 miles, 3 cents; for any greater distance, 10 cents.

Act March 3d, 1863:

Fixes the rate on domestic letters, each ½ oz., 3 cents.

Act March 3d, 1865:

Fixes the prepaid postage on drop-letters at all the offices, except free delivery, at 1 cent.

Act January 31st, 1873:

Abolishes the franking privilege from and after July 1st, 1873.

Act March 3d, 1873:

Repeals from and after June 30th, 1873, all laws and parts of laws permitting the transmission by mail of any free matter whatever.

Act March 3d, 1879:

Repealed all former laws relating to classification of mail matter and rates of postage. By this act all mail matter is divided into four classes:

First class: Written matter, including manuscript matter of all kinds unaccompanied by proof-sheets, 3 cents per each half ounce.

Second class: Regular publications from publishers to actual subscribers, including sample copies, 2 cents per pound.

Third class: All printed matter, manuscript accompanied by proof-sheets, reproductions of all kinds, including bills of merchandise, such as invoices, statements of accounts, unreceipted bills, bills of lading receipted, commercial papers, which are not of the nature of personal correspondence, 1 cent for each 2 ounces, in unsealed envelopes.

Fourth class: Merchandise, 1 cent per each one ounce.

ONE THING AND ANOTHER.

General Grant has got home to Galena at last.

The "sick man of Europe" isn't a gobbled Turkey yet.

The pardons extended to all the French Communists give the Parisians a good deal to talk about.

The steamship City of Bristol passed out through Eads' jetties the other day, drawing 24 feet, 7 inches.

Speak up and answer the "Eastern question" if you can. It has been demanding attention these four hundred years.

"Here lies the man who answered the Eastern Question." Do you think that is what they will put on Bismarck's headstone?

The graceful and swiftly-running bicyclists will now "clip it" to see who can go the fastest. They can't do a mile in 2.13 yet.

Georgia has reëstablished something like negro slavery under the guise of penal chain-gangs. It is real easy for a negro to get into one of them.

Isaac N. Arnold has written and published a "Life of Benedict Arnold," his remote but collateral kinsman. It is the story of a bad boy, a brave soldier, and an ignoble man.

The Kansas Freedmen's Relief Association has received $10,000 from the people of twenty-one States, and it makes an appeal for more, to meet the wants of the negroes flying from the South.

The postal authorities in Canada have notified our Post-Office Department that they won't transport any of our publications called "Police Gazettes"—those sheets are so obviously immoral.

The storm of the elections is over. The result is as it should be: all the doubtful States have gone Republican—if we except New York, which may become Democratic when the factions are united.

The horse-racer, the pedestrian, the champion sculler, the yatchtsman, the base-ball player, the circus-rider, and the showman, will all go into their holes pretty soon and leave the field to the oratorial Congressman.

Passengers going to Europe in the steerage of ocean-steamers are likely to get fair treatment. The newspapers are very willing to publish complaints of bad usuage, and the companies have been put on their good behavior.

A Berlin dispatch says: "The understanding between Germany and Austria extends to the Eastern question. It is announced that the two Governments will proceed conjointly in whatever measures are taken for the protection of the Egyptian bondholders."

Dr. Elliott Coues, our most prominent American ornithologist, warns the West against the *Passer domesticus*, *alias* English sparrow, as a pest comparable to the grasshopper, unless, indeed, having failed with the potato-bug, it finds the grasshopper good eating.

The British are surely getting ready to bully the Turk. Mr. Layard, their minister at Constantinople, has demanded that those reforms in Asia Minor shall be carried into execution, and Admiral Hornby and his men-of-war have been ordered up to Bisika Bay, a station precious near to the Dardanelles.

Our eagles are coming home from a foreign shore, and no one needs to be surprised if the net imports of specie for the first year of specie payments amount to $75,000,000. This, with what is mined and coined, proves to be a very practical expansion of the currency, and begins to show itself in lively business and speculation.

Lord Derby, who was Foreign Minister at the beginning of the Turco-Russian war, has passed over from the Conservative to the Liberal side in English politics. The noble Earl made the transition in a gradual, graceful and aristocratic way. Constituted as England is, such a change is of considerable moment over there.

The Peruvians tell a big story how their rusty old iron-tub, the Huascar, with only two 300-pound Armstrong guns, fought two new Chilian iron-clads for six and a-half hours before her turret was battered down and she was obliged to surrender. The Shalh and the Amehyst, the Chilian vessels, had six Armstrong guns each.

That bit of pure New England out there in Ohio, called the Western Reserve, is worth studying. It turns out that, setting aside the ten counties composing the Reserve, the Democrats have a majority in the rest of the State of 4,600. The Western Reserve not only overcomes this vote, but carries the Republican majority in the whole State up to the handsome figure of 17,000 and over.

General Butler and his sort did relatively better at the last election in Massachusetts than any other candidate and party. His vote was about 550 below what it was last year, while the Republican vote was more than 13,000 less. Still, Massachusetts is a Republican State, and the General will now give his attention to the case of "John Doe *vs.* Richard Roe," and find great profit in it.

The twelve old slave States had at the last census 3,698,753 inhabitants who could not write. Of these 2,491,482 were Republicans if you call every Southern negro a Republican. According to the same census the ninteen Republican States North contained only 722,115 persons of all ages who cannot read. All that these figures signify is that the laboring classes South are more illiterate than the same classes North.

A bill for the abolition of slavery in Cuba, to be presented to the Spanish Cortes, provides that slaves shall be liberated gradually, according to age until 1880, when all are to be set free. From 1880, $100,000 will be charged on the Cuban budget for defraying the expenses of emancipation. The sum of $350 will be paid to the owners of such slaves. The Government will, as much as possible, favor the immigration of free labor.

The Mexicans are having their little craze over the discovery of rich mines in the Sierra Mojada silver region—a mineral district lying partly in Durango, but principally in Chihuahua and Cohahuila. Owing to some uncertainty as to the exact boundaries of these contiguous States the Central Government has determined to take control of the mining regions and direct their development. This has set State rights a-boiling in Mexico.

That the Austro-German alliance has given Bismarck "unbounded stomach" may be inferred from the fact that he has asked the Muscovite to take away those 20,000 Russian cavalry which are now trooping around in Poland near the German border. What is that but giving notice that he will have to send an army of phlegmatic sauer-krauters to drive them away if they don't "trot" of their own accord? It was in some such way as this that he began his war with Austria.

This is what Mr. Karl Hillebrand says in the October *Nineteenth Century:* "England is the only country where people read—where they read instructive books, not only novels.....The English alone find the leisure and the humor to read works of a general but serious character.....The leisure coëxisting with hard work, and the noble use made of leisure, are perhaps the most remarkable results of the enormous wealth which first strikes the eye of the foreigner in England."

New York has elected A. B. Cornell for Governor, and nearly all the State ticket, but notwithstanding this victory for the Republicans New York is believed to all intents and purposes to be Democratic. It is conjectured, however, that the Democrats will now look outside of New York for their candidate for Presidency, the Tilden "machine" having done its best to reëlect Governor Robinson, failed to carry the State so necessary for the national Democratic party.

There is great uneasiness in Manitoba, owing to the buffalo having ceased to go into that country, and to the consequent lack of provisions among the Indians and apprehension of starvation. Pemmican, made of dried buffalo meat pounded fine and boiled with the fat of the animal, the marrow from the bones being used to flavor it, is now quoted at 25 cents a pound at the Hudson Bay posts—it used to be sold for five cents. With a view to possible outbreak among the Indians, the Government has been paying especial attention to the organization of the militia.

The Virginians have been celebrating the 98th anniversary of the capture of Yorktown. James Barron Hope, of Norfolk, one of the speakers, said this of the early settlers of his State: "Climate, soil and the vicissitudes of life, told upon the colonists, as the forces of nature reäcted upon these Virginians, and with them the brethren of the South became too responsive to the emotions, while the New Englanders became too hard of intellect and too tense of action. In one word, the civilization of the ancient dominion was too much that of the heart, that of Massachusetts too much of the head."

The business of the *Princeton Review* is to stem this current of modern thought. The November number tells us that "Herbert Spencer commands our respect by his terrible earnestness." And of Professor Huxley it says, "His ignorance is often so complete and unconscious that his Positivism becomes diverting, while his self-complacent good-nature is always so manifest that the critic loses all sense of irritation in sympathy with his serene self-satisfaction, and abates even much of the moral displeasure at his frivolous trifling with the most important moral and religious truths, by reason of the succession of surprises which his audacious paradoxes produce."

Harvard University has a newly-created chair of arboriculture, which, as well as its arboretum, the University owes to the public spirit of the late James Arnold, of New Bedford. The arboretum, which is situated in the college property in West Roxbury, will have every tree and shrub which the climate permits to grow in Massachusetts, besides a library and museum illustrative of dendrology and forestry. The more immediate benefits will be a better and more genuine knowledge of our trees; the introduction of new

plants; more correct taste in ornamental planting; and the facilities which the arboretum will afford botanists, landscape architects and horticulturists for studying a large and comprehensively arranged collection of trees.

The great army officers have been sending in their annual reports: General Hancock discourages the practice of sending all soldiers convicted of felony to State penitentiaries. For first mild offenses the offenders should be sent to the State Reformatory Institutions at Elmira. General McDowell wants to have more rifle-practice and prizes for the same. General Schofield thinks hazing will soon disappear from West Point forever. He wants to educate "a number of young men in excess of the annual vacancies in the army, to be returned to their respective States for service in the militia." A militia trained by such officers might possibly "stand to it" in case of need and not run like a passel of sheep. General Pope says he turned back that speculative raid of whites into the Indian Territory. General Howard finds it all quiet on the Columbia. General Ord has stopped the raiding from Mexico. General Crook has been active in straightning out the Indians and their affairs in Colorado.

The death of Senator Zachariah Chandler of Michigan deprives the Republican party of a very "stalwart" figure. Personally honest, intense in his convictions, practical, no doubt narrow and partisan, yet for those reasons just the man to be in the thick of a fight and turn the tide of battle. He was one of the first to proclaim at the beginning of secession that the Union could only be saved by the letting of blood. His management of the Department of the Interior was a credit to him. That Mr. Hayes is now President of the United States is chiefly due to the great administrative ability of Mr. Chandler, who, in 1876, was chairman of the Republican National Committee, and refused to be cast down by "the face of the returns" the morning after the election, and when he telegraphed to his agents to hold on to everything and wait for help, "it was a stroke," says the *Nation*, "like that of Nelson at Copenhagen, when he put his glass to his blind eye and failed to see the signal of recall."

The Superintendent of the Free-Delivery Service, in his report, says that during the last fiscal year the letter-carrier, system was extended to only one additional city—Oakland, Cal.; and the additional funds were expended principally in adding to the number of carriers in the larger cities. The service, though perhaps not so frequent as it should be in some of the larger cities, is well systematized and reasonably frequent in most of them, and is believed to be generally satisfactory. The aggregate number of letters, postal-cards and newspapers handled by the 2,359 carriers in the eighty-eight free-delivery cities was about 810,000,000, being an average of over 339,000 pieces for each carrier, and an increase in the total number of pieces of nearly 100,000,000. The total cost of the service was $1,947,706, an increase of about six per cent., and the amount of postage on local matter deposited at the free-delivery offices was $2,812,523, being an increase of nearly fifteen per cent. Since the close of the fiscal year the system has been extended to eleven additional cities.

A Parisian correspondent, writing to the *Nation* on the new postures of Germany, Austria and Russia, says: "After Sadowa Prince Bismarck carefully avoided robbing Austria of a single province; all he wanted was the leadership in the German Bund. He had conquered it; he did not add a single Austrian potato-field to his conquest. Austria was to be in future the great handle of Germany in the East; why should he break the arm which one day or other was to be necessary to himself? The great foresight of the German Chancellor has now become visible. Austria has renounced, and she has renounced forever, the leadership of Germany; but she has not renounced her *rôle* in the East. She has exactly arrived at that psychological moment when she can be of the greatest use to Germany without endangering the work of unification undertaken by Prussia. She has renounced her old provinces in Italy, which were a perpetual cause of distubance to her general policy; she has assumed her natural character; she can help Germany, she can withstand the Panslavist influences in the East; she is ready to take her share in the dismemberment of the Turkish Empire."

Stanley has been at work in Africa all this year. On the 13th of September he wrote from the mouth of the Congo: "And now I begin another mission seriously and deliberately, with a grand object in view. I am charged to open—and keep open, if possible—all such districts and countries as I may explore for the benefit of the commercial world. The mission is supported by a philanthropic society which numbers noble-minded men of several nations. It is not a religious society, but my instructions are entirely of that spirit. No violence must be used, and wherever rejected the mission must withdraw to seek another field. We have abundant means, and therefore we are to purchase the very atmosphere, if any demands be made upon us, rather than violently oppose them. This is a principle which I have always attempted to follow, but frequently the demands were so extortionate that they exceeded the value of my property. However, this time a chief must have a large mouth indeed that cannot be filled with good things. A year's trial will demonstrate whether progress can be made and tolerance be granted under this new system. In some regions experience tells me the plan may work wonders. God grant it success everywhere! I have fifteen Europeans and a couple of hundred natives with me. It is too early yet to say much of them, but most of the natives seem not worth their rations. However, patience. We shall see what time will make of us all, and how it will mold us all anew for the good work."

The people of Montana think they have the best grazing country in the world. The grass on their natural pastures is the bunch-grass—not the buffalo-grass of Colorado and Nebraska. It "grows from one to two or three feet high. In most places the bunches stand close together and cure early in summer. In August and after, until next spring, the grass has a color somewhat similar to that of ripe wheat, although the yellow is not as bright, and the country looks like one vast field of grain nearly ready for the harvest. This grass is wonderfully sweet and nutritious. Cattle fatten upon it quicker and keep in better condition than those which feed on the blue-grass of Kentucky and southwestern Virginia, or the buffalo-grass of Colorado." "It is only now and then," writes a correspondent of the New York *Tribune*, "that a band of cattle, sheep or horses yields a net income of from 40 to 60 or even 100 per cent. per annum; but I doubt if there is a single instance in which, taking a series of years together, the profits of stock-raising have not been from 20 to 30 per cent. on the original investment, and that, too, in cases where the animals have suffered severely from unusual cold and snow in the winter, or from disease."

THE LAST CHANCE.

As THE INDEPENDENT of New York will withdraw all its premium offers Dec. 31st., 1879, only a short time remains in which any one can get a WORCESTER'S UNABRIDGED PICTORIAL QUARTO DICTIONARY (retail price $10) and 3 years' subscription to THE INDEPENDENT for $9, the price of the subscription alone.

THE INDEPENDENT claims to be the largest, ablest, and best religious newspaper in the world. It has bought the copyright of Rev. Joseph Cook's famous Boston Monday Lectures, and is publishing one each week. To tell all of its good things would occupy too much space. See advertisement in this paper.

The publishers of FOREST AND STREAM AND ROD AND GUN aim to merit and secure the patronage and countenance of that portion of the community whose refined intelligence enables them to properly appreciate and enjoy all that is beautiful in Nature. It will pander to no depraved tastes, nor pervert the legitimate sports of land and water to those base uses which always tend to make them unpopular with the virtuous and good, and nothing will be admitted to any department of the paper that may not be read with propriety in the home circle. It is the aim of this journal to become the medium of useful and reliable information between gentlemen sportsmen from one end of the country to the other, and to that end it solicits correspondence on any topic within the scope of the paper. As an advertising medium there are none better.

THE AUDIPHONE.

A scientific gentleman of Cincinnati has invented an instrument by which the deaf can hear through the medium of the teeth. The principle of the invention seems to be that the sound vibrations which constitute spoken language, music, etc., etc., are caught on a delicate vibrating diaphragm, are from this communicated to the teeth, and thence through the bones of the head to the nerves of hearing. The "Audiphone," as it is called, is in shape very much like an old-fashioned silver watch, and weighs about an ounce and a-half, and from its convenience and efficacy will no doubt displace entirely the clumsy, old-fashioned ear-trumpet. Very interesting tests have been made in various places in the city before members of the press, physicians, scientists and others, and with the most remarkable results. It was found that the deaf and the partially deaf could readily hear anything said in the room in an ordinary tone of voice, and experiments made on the deaf and dumb at the Franklin-street public school establish the fact that the deaf and dumb can hear and discriminate sounds, thus indicating that the Audiphone can be used to teach them spoken language. The Audiphone has been tested in the office of the *Herald and Presbyter*, of the *Christian Standard*, of the *American Christian Review*, and at numerous other places in the city, and is constantly on exhibition at the offices of the American Audiphone Co., No. 287 Vine Street, Cincinnati, Ohio. Send for their free pamphlet.—*American Christian Review.*

Advertisements.

The Independent.

THE INDEPENDENT appeals to cultivated men and women. It discusses current questions of religion, philosophy, and politics. It is wide-awake. It is not afraid. It sets people to thinking. It welcomes fresh truth. It has numerous departments. It publishes more religious discussion than the religious reviews, more poetry and stories than the popular monthlies, and gives more information than an annual cyclopædia. It has a larger corps of the most famous writers than any other journal of any sort in the country. It makes strong friends of those who read it. TRY IT FOR NEXT YEAR.

We have purchased the newspaper copyright of the Boston Monday Lectures for 1879—1880, to be delivered, as heretofore, by the REV. JOSEPH COOK, beginning Nov. 3, and the same will be given *verbatim* to the readers of THE INDEPENDENT weekly, together with the Preludes, after revision by the author.

Sermons by Eminent Clergymen
in all parts of the country will continue to be printed.

PREMIUMS.

☞ We have decided to withdraw on the 31st day of Dec., 1879, all the premiums now offered by us to subscribers, a full list of which appears below; so that those who would avail themselves of our liberal offers must do so before Dec. 31st, 1879.

WORCESTER'S UNABRIDGED
Pictorial Quarto Dictionary.

Bound in Sheep. 1854 *pages.* *Over* 1,000 *Illustrations.* *Issue of* 1879.

Our contract with the publishers of the Dictionary expires Dec. 31st, 1879, and Messrs. J. B. Lippincott & Co. absolutely refuse to continue the contract beyond that date on the same favorable terms. We are, therefore, compelled to withdraw the Dictionary premium at the expiration of the present year; but we purposely give ample notice, so that our subscribers and the public in general may avail themselves of the surprisingly low terms to get the Dictionary, in connection with THE INDEPENDENT. We will send this *Dictionary* to any person who will send us the names of *Three New Subscribers and Nine Dollars;* or who will, on renewing his own subscription, in advance, send us *Two New Names* additional, and $9.00; or who will renew his own subscription for three years, in advance, and send us $9.00; or, for a new subscriber for three years and $9.00.

The regular price of the *Dictionary* alone at all the bookstores is $10.00, while the lowest price of three subscriptions is $9.00. Both the *Dictionary and the three subscriptions*, under this extraordinary offer, can, therefore, be had *together* for only $9.00.

THE REV. JOSEPH COOK'S BOOKS,
entitled "BIOLOGY," "TRANSCENDENTALISM," "ORTHODOXY," "CONSCIENCE," "HEREDITY," and "MARRIAGE," embodying the author's previous remarkable Monday Lectures. They are published in handsome book form by James R. Osgood & Co., of Boston. We will mail a copy of either volume, postpaid, to any subscriber to THE INDEPENDENT who remits us **$3.00** for a year in advance; or any subscriber may remit **$5.50** and we will send him THE INDEPENDENT for two years in advance, and two volumes, postpaid; or any three volumes, postpaid, to any one subscriber who remits **$8.00** for three years in advance.

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THE SUN FOR 1880.

THE SUN will deal with the events of the year 1880 in its own fashion, now pretty well understood by everybody. From January 1 until December 31 it will be conducted as a newspaper, written in the English language, and printed for the people.

As a newspaper, THE SUN believes in getting all the news of the world promptly, and presenting it in the most intelligible shape—the shape that will enable its readers to keep well abreast with the least unproductive expenditure of time. The greatest interest to the greatest number—that is the law controlling its daily make-up. It now has a circulation very much larger than that of any other American newspaper, and enjoys an income which it is at all times prepared to spend liberally for the benefit of its readers. People of all conditions of life and all ways of thinking buy and read THE SUN: and they all derive satisfaction of some sort from its columns, for they keep on buying and reading it.

In its comments on men and affairs, THE SUN believes that the only guide of policy should be common sense, inspired by genuine American principles and backed by honesty of purpose. For this reason it is, and will continue to be, absolutely independent of party, class, clique, organization, or interest. It is for all, but of none. It will continue to praise what is good and reprobate what is evil, taking care that its language is to the point and plain, beyond the possibility of being misunderstood. It is uninfluenced by motives that do not appear on the surface; it has no opinions to sell, save those which may be had by any purchaser with two cents. It hates injustice and rascality even more than it hates unnecessary words. It abhors frauds, pities fools, and deplores nincompoops of every species. It will continue throughout the year 1880 to chastise the first class, instruct the second, and discountenance the third. All honest men, with honest convictions, whether sound or mistaken, are its friends. And THE SUN makes no bones of telling the truth to its friends and about its friends whenever occasion arises for plain speaking.

These are the principles upon which THE SUN will be conducted during the year to come.

The year 1880 will be one in which no patriotic American can afford to close his eyes to public affairs. It is impossible to exaggerate the importance of the political events which it has in store, or the necessity of resolute vigilance on the part of every citizen who desires to preserve the Government that the founders gave us. The debates and acts of Congress, the utterances of the press, the exciting contests of the Republican and Democratic parties, now nearly equal in strength throughout the country, the varying drift of public sentiment, will all bear directly

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and effectively upon the twenty-fourth Presidential election, to be held in November. Four years ago next November the will of the nation, as expressed at the polls, was thwarted by an abominable conspiracy, the promoters and beneficiaries of which still hold the offices they stole. Will the crime of 1876 be repeated in 1880? The past decade of years opened with a corrupt, extravagant, and insolent Administration intrenched at Washington. THE SUN did something toward dislodging the gang and breaking its power. The same men are now intriguing to restore their leader and themselves to places from which they were driven by the indignation of the people. Will they succeed? The coming year will bring the answers to these momentous questions. THE SUN will be on hand to chronicle the facts as they are developed, and to exhibit them clearly and fearlessly in their relations to expediency and right.

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8.00 A.M.	4.40 P.M.	Walton	11.40 A.M.	6.50 P.M.
9.05 A.M.	5.51 P.M.	Sidney	9.17 A.M.	2.42 P.M.
11.00 A.M.	6.50 P.M. Arr.	Norwich Dep.	8.45 A.M.	1.00 P.M.
7.00 A.M.	12.05 P.M. Dep.	Norwich Arr.	12.45 P.M.	8.00 P.M.
10.05 A.M.	2.49 P.M.	Community	10.05 A.M.	4.20 P.M.
10.20 A.M.	3.00 P.M. Arr.	Oneida Dep.	9.50 A.M.	4.05 P.M.
*7.10 A.M.	3.15 P.M. Dep.	Oneida Arr.	9.33 A.M.	*7.50 P.M.
*11.30 A.M.	6.45 P.M. Arr.	Oswego Dep.	6.00 A.M.	*3.25 P.M.

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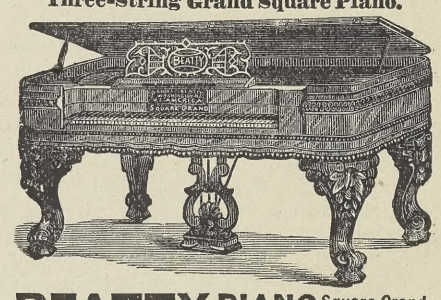

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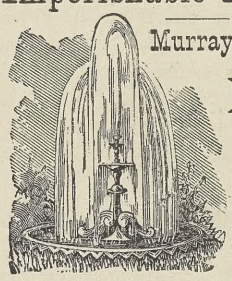

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